### The Awfulness of Sin.

BY S. M. MINNICH.

There is a great deal of sadness, a great deal of sorrow, a great many tears in our world. What causes all our troubles? Sin. What is sin? The violation of law. What law? The physical and moral law. To violate physical laws is to sin against one's own body; to violate moral laws is to sin against our own souls—to violate either is to sin against God who made these laws.

All sickness, every pain and every ache that we suffer, is caused by a violation of law. To obey hygienic laws is health, long life and happy days. To disobey these laws is sickness, sorrow, and early death. To be sick is an evidence of sin, an evidence of violated law. We reap what we sow, but not all. Our children are compelled often, to reap the fruits of our sinful sowing. In this life sin is far reaching in its consequences upon the body and upon the soul. But, will it not bring a greater woe upon the spirit in that life that is to come.

The great mass of mankind are careless and indifferent about the future life, and are making no preparations for it. Are we to understand that the masses do not believe in a future state? If they believed, would they not show their faith by their works?

But the masses are just as careless and indifferent about the present life, as the future life. They know that the body is frail, and that exposure and intemperate habits will soon destroy. Although they know that the course they are pursuing, is destroying their bodies, they do not quit their intemperate ways. The masses are drinking alcoholic liquors, chewing and smoking tobacco. The masses know that alcohol and tobacco are poisons. In every community, men have died from the effects of alcoholic liquors. In every city scores have died from its use. Tobacco caused General Grant's death; without dou bt, ithas killed many and shortened the lives of many more. Opium is a deadly drug—thousands are eating this poison-every day. Are these people trying to kill themselves, if not why are they drinking poison, chewing poison, smoking poison, and eating poison?

Who can fathom the awful blackness of sin? It destroys the body and damns the soul. In his lost estate, man cannot know the exceeding sinfulness of sin. In this declaration, God so loved the world that He gave His only begotten Son to die for its sins, we can form some idea of God's love, and the awfulness of sin that caused the sacrifice.

When we look about us and see how sin and iniquity abound all over the world, and then look within our own hearts, we are ready to cry out, wretched man that I am, who will deliver me from the body of this death? Who can deliver me from this body that sin has weakened, corrupted, and defiled? And, who can give me a clean heart? O, Savior wash me and then I shall be clean! Wash me and I shall be whiter than snow!

ANDREWS, Ind.

### The Beauty of Holiness.

Beauty of all kinds is pleasing to those that are capable of appreciating it. There is much of this in the works of God. We behold it in the birds of the air, in the flowers of the fields, in the landscape, in the setting sun, in the starry heavens, and in the "moon walking in brightness." It is often seen in the human person. Queen Esther must have been a pleasing object to behold, and especially so, as she seems to have been unconscious of her charms. But the most excellent of all beauty is moral beauty, "the beauty of holiness." This was manifest in our first parents in their unfallen state, before the image of God, in which they were created, was defaced from their souls. They doubtless excelled both in physical and spirtual beauty. The angels that have kept their first estate, "shine in blest resemblance" to their Creator. And thus, too, shine the spirits of just men made perfect in heaven. Their lost beauty has been restored, and now the infinite Creator looks with pleased complacency upon them.

The church, in its perfected state, will be "fair as the moon and clear as the sun," "beautiful as Tirzah, and comely as Jerusalem." But unspeakably fairer than all the children of men, and than all the holy angels is the Lord Jesus Christ, the beloved Son of God, who is possesed of all excellences in the highest degree, and is "altogether lovely."

The infinite God, the Father of all, is the sum of all conceivable perfection, and is "glorious in holiness."

"His glory shines with beams so bright.
No mortal eye can bear the sight."

To all holy beings he is an object of surpassing beauty. Never will they cease to contemplate him with delighted satisfaction. The more they shall know him, the more excellent will he appear in their view, and the more will they love him, and strive to please and to exalt him. It doubtless constitutes a large part of the blessedness of heaven to contemplate the beauty of the Lord. And it will impart unspeakable joy to its blessed inhabitants to know that this glorious Being loves them; and is pleased with them. To bask in his smiles will afford them infinitely more satisfaction than the possesion of all worldly good. And yet this shall be their privilege and their pleasure to all eternity. And so shall they have "fulness of joy and pleasure for evermore."—H. S.

### Won't You Die Soon.

"Grandma, won't you die soon?"

"What for, my child?"

"So I can have your gold necklace to wear May-day."

Grandma had promised the little girl that when she *died* she should have her gold necklace; and so like many other persons of "great expectations," she was awaiting with some impatience the hour when she should receive the coveted possesion.

There are many good causes, the prosperity of which is largely dependent on the *deaths* of those who are interested in them. People hope to do great things for the Lord when they *die*. They have made their wills, and when they are dead something will be left to do good with.

But what if the multitudes whom they might save *die before you do*? And what if the Lord, whose stewards they are, seeing that they will not do their duty while they live, should cut short their lives, that their talent might be taken from the napkin and put where it could be of use? A man who proposes to wait until his death before doing the good he thinks it is his duty to do, may find that he is in a dangerous position, and that his death is necessary to the accomplishment of the ends which the Lord has in view. The Lord may see that his death is more important to the world than his life, and may say of the fruitless tree, "Cut it down, why cumbereth it the ground." A tree which is useless for food may be utilized for fuel: and a man who does no good while alive, may well inquire whether there is any good reason for his continued existence.

It is not well for any man to take such a course in life that his death will be desirable to those who love him best. It is better to do good while we live. "Withhold not that which is in thy hand, while it is in thy power to do it." It is easy to make wills; it is also easy to break them: and no man who makes a will knows wether it will ever be executed. The man who *executes his own will*, and does his own work, may accomplish what he desires. Others may leave behind them plans that will fail, and property that will be wasted and squandered, and learn in the judgment day that not only were their lives wrongly planned, but that the purposes which they intended to achieve after death, have also utterly failed.

There is plenty of work to do *now*. Those who are wise will remember the words of the wisest man: "Whatsoever your hand findeth to do, *do it with thy might*; for there is no work, nor device nor wisdom, nor knowledge in the grave where thou goest.

Work, oh work, the night is coming,
Swiftly sinks the setting sun;
Work for eventide is hastening,
Soon shall all thy work be done.

THE COMMON PEOPLE.

Fancy runs most furiously when conscience drives it.

Better free in a foreign land than a slave at home.

### Queries.

1. How were Elders of the Christian Church installed into office in the apostolic age, and what particular religious duties did they perform?

2. How and by whom were ministers, not Elders, installed into office in the days of the apostles, and what particular religious duties did they perform?

3. How and by whom were Deacons installed into office, and what particular religious duties did they perform?

4. Did any Deacon or Minister, not an Elder, ever attend to the imposition of hands in a single instance in the apostolic age, and if so who authorized them to do so?

Will some of the readers of the E. be so kind as to answer the above queries? By so doing you will confer a great favor on me.

S. A. T.

DEAR CONTRIBUTORS TO THE M.E F. I am glad that we have some noble spirits, who have the welfare of Zion closely at heart, and have set on foot such a grand project as a missionary fund. I have long since had a desire and prayed that an interest in the missionary cause might be awakened in our people. It is a source of joy to me to know that the good spirit has put it in the hearts of a few to devise a plan and accordingly have laid the foundation for a benevolent cause that only by giving suggestions but also cast as much in to the treasury as required of any. Truly "example is stronger than precept." I heartily endorse the good work and am hopeful of it being made a grand success.

We have put ourselves on record as a progressive people and we only enjoy religion to the extent that we sacrifice and labor for the advancement of the cause of Christ. A tender regard for the salvation of souls is the essence of Christianity. All around far and near are poor souls perishing for the bread of life. Then let us care for them, and and let the world know that we really are what we profess to be, Progressives in deed. Come dear brethren and sisters, lend a helping hand. Let us do all we can to save sinners. The Lord will reward us. The word says "whatsoever good thing any man doeth the same shall he receive of the Lord." I will close by wishing you a God-speed in the well begun work.

BY A WELL-WISHER.

### Truth Triumphant.

It is a blessed assurance which the Christian enjoys, that truth and righteousness are eventually to triumph. That, though falsehood may prevail, and iniquity exalt itself; though truth may be fallen in the street, and judgment turned away backward; yet the time will come when out of all this error and confusion, truth and righteousness will be triumphant in the end. He who was the Way, the Truth, and the Life, suffered as bitterly as any one, from the hatred, and falsehood, and malice of this world. But now all this has passed away, and at the right hand of God, in glory everlasting, far above all principalities and powers, and every name that is named, He sits in the sereneness of his omnipotent majesty, "from henceforth expecting until his enemies be made his footstool." And "if we suffer with him, we shall also reign with him," and shall partake his glory as we have also partaken his shame.

Even in this world "the triumphing of the wicked is short;" and sometimes ere we are aware, God vindicates the right, and judges and punishes the wrong. But this is only the beginning. The eternal years of God are before us, and the outcome of all time and all eternity shall be to glorify the heavenly King, and exalt his truth and righteousness, and utterly destroy and crush out the infernal serpents of sin, and falsehood and iniquity which swarm around this sin-cursed earth.

Let us then be of good cheer, and work with good heart and hope, assured that God shall bruise Satan under our feet shortly, and that in due time our Master will remember and reward our toils, and crown his faithful followers with strength, and victory.—THE CHRISTIAN.

Self-reliance is quite distinct from self-assertion.